2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

turn on," till you discover that it "diverts the flow of water" whether in one direction or another.

All technical terms, be they verbs or nouns, are capable of vivid metaphorical application, humorous and pointed when you are sufficiently *au courant* to appreciate the intended allusion. Such metaphorical uses are improvised as required with an originality and freshness that an American might envy.

A tiresome person may be "a wasps' nest" or "a painful disease," an over-strenuous worker "an earthquake," an only child "one torch-splinter," a loutish person "a pumpkin," an inexperienced fellow "a green apricot," a short-handled spoon "a tadpole," and so forth.

Clocks and watches are, of course, unknown where work is simply from dawn to dusk, yet the complicated exchanges of water at midnight or 3 a.m. are faultlessly concerted. Our day appointments would be defined "when the sun is one lance-length above the hill" or "when the first shadow falls on such and such a spot." Dido had had experience of European time in some earlier service, and was thrilled to possess the watch that DL gave him. He used to come to the study every evening to set it by our little clock. He always held it upside down, and in order to compare it with ours (which was naturally right side up) he went through the oddest neck contortions to get his head upside down. But the idea of time had enslaved him; he was more rigorously and unforgivingly punctual than any servant we ever had, and it was impossible to bear the reproach in his eyes if we waited to wind up a paragraph after dinner was on the table. When I was typing in the dining-room he would appear at the door and say politely but firmly: "I must come to lay the table in another three minutes, Mother." Sometimes, just to tease him, I would say, "Well, you can't, for I'm going to finish this, and it will take at least ten minutes." "Oh, Mother *dear*, then dinner will be late!"

Burushaski has no expressions for East and West or North and South except the learned words of Arabic; Hunza thought runs "up river" and "down river," "uphill and downhill." One day in describing a house I said: "You know So and So's,

it is on the Dála." "No, no, it is on the Middle Channel." For a moment I was puzzled, for the house, in fact, sat exactly on the upper bank of the Dála, but of course watered its fields and drew its water from the channel *above*: the essential fact to a Hunza mind.

Though their technical vocabulary is so exact, the Hunzukuts are only human, and occasionally like ourselves take refuge in "thingumabob," "what you may call it," and "bandobast." They have coined an invaluable word which for fun I wrote "Alice." I found it was quite in order to say: "We are nearly out of charcoal, tell Zaidu to do Alice," viz., to make the necessary arrangements for getting more, or "the Alices are coming, tell everyone to get the Alices," which would mean that the So and So's are coming, tell everyone to get ready whatever is necessary. I hoped to import "Alice" into my home-speech as maid of all work, but here she awakens thoughts of Wonderland and the Looking Glass and proves a plant too delicate to rear in another atmosphere.

The weather in Hunza also provides some entertaining idioms. It is natural to say "the rain is falling," but the Hunzukuts not illogically also say "the sun is falling", where we would say shining, and where we put a thing *in* the sun to dry he puts it *on* the sun, that is, on the patch of warm sunshine.

In the main, Burushaski is innocent of the elaborate circumlocutions of ceremonial speech in which Persian, for instance, is so rich. The humblest peasant addresses his King as "thou," but one foreign courtesy-word has crept in. One day I excused myself to the party of women amongst whom I was sitting by saying: "I must now go home. My husband will be ready to eat bread." "She has said 'my husband,'" they chuckled. "Well, isn't the Colonel Sahib my husband? What should I have said?" "You yourself should say 'my spouse' (*jama'at*) though we might say 'her husband.'"

After this I was careful in talking to man or woman, however humble, to enquire after the *jama'at* and not crudely after the wife or husband, and found that this was more acceptable. I

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

Part or all of the armies of Alexander the Great wound their way through the Hindu Kush mountains. Whether or not they ever found their way into the Karakorums, history does not designate, but I suspect that they did, because the Hunzans are supposed to be descendants of Alexander the Great or his soldiers and Hunza is in the Karakorums.

The Himalayas in the encyclopedia are stated to lie in India, Tibet, Nepal, Sikkim, Bhutan and China but I know for certain the Himalayas extend into Pakistan as well.

At this point I am not seeking to take issue with any gazetteer, encyclopedia or other volume of facts. I am just pointing out the difficulty I encountered in getting the information down to a semblance of order and accuracy. Further, I have consulted with, written to and requested details from many sources who should know the facts, and in practically every case I came to a dead end. It seems as though very few people in the world know the exact location and extent of these three mountain systems.

One man who did seem to know them and placed them accurately was Eric Shipton and by the heavens, he should know—he spent more time among these mountains than any white man in history.

A curious thing about the people of Hunza . . . they do not have names for the peaks in the area and there are some mighty lofty peaks. Even the famed Rakaposhi has no individual name in Hunza. It is just called "Dumani," the same as every other high mountain or mountain peak that they came across. Actually, "dumani" means "covered with a cloud."

I guess they're so accustomed to seeing these awesome peaks that they become impervious to them. So what? Another hill! Every time I asked one of the

823 bearers the name of yon mountain, he pointed to it
103 and said, "Dumani!"

It was quite some time before I found out that it wasn't the same mountain we kept seeing from different views or angles. In fact, after the second day's travel and the only peak that we had passed was "Dumani," I began to get suspicious and thought that somebody was pulling my leg. As a matter of fact, I didn't find out that "Dumani" meant "covered with a cloud," "high peak" or "big mountain" until I came across Professor Berger in Baltit. He, being interested in the language of the people, put me straight on the "dumani" business.

What made matters even worse—or should I say, more difficult—was the fact that long after we had left the Hunza area, people kept telling me about the "Dobani" nullahs and the "Dobani" mountains. Sometimes they said "Dobani," other times they said "Dubani" and then they would also say "Dumani" and "Domani." I don't think they know themselves exactly
[133] what they mean. Of course when they said Dumani Nullah, it would mean the "river flowing from the glacier on the breast of the mountain" and when they pointed to a hill and said "Dumani," they meant it was a big hill.

133 In trying to relate the circumstances covering our travel and journey from Gilgit to Hunza one must maintain a sort of running encounter of the trail and the incidents surrounding it. Then, too, in other parts of the book I try to tell about the agriculture, the habits and health of the people of Hunza. Therefore little time remains for one to describe the charm, the beauty and whatever else may be said about the scenes one passes.

So will you bear with me while I try to describe as

~~127~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
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AV3 Dard AV3
Burushe AV7

D 805 D [178] The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

Hussan Hoosein.	Sooepi (*Great month*).
Safar.	Shokudder.
Purum ishpo (*First sister*).	Roz.
Dowim ishpo (*Second sister*).	Lokyūl (*Small festival*).
Tlooi ishpo (*Third sister*).	Miâna (*Intervening*).
Chot ishpo (*Fourth sister*).	Gânyūl (*Great festival*).

D B 821 The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that D B 823 in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

D B 776 The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has D B [828] already given an account of the Yetch and its female counterpart the Rooé. In Boorishki they are known as Phoot and Billuss. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

D B 776 787 784 In Gilgit, Hunza, and Nager the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction